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How Authoritative Parenting Shapes Religious Values in Early Childhood: Insights from PAUD Citra Harapan

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Abstract
This study examines the impact of authoritative parenting on children's religious attitudes. A qualitative phenomenological approach was used to collect data through observations and interviews with two families whose children were attending PAUD Citra Harapan in Semarang Regency. The credibility of the data was ensured through source and method triangulation. The analysis involved collecting, presenting, reducing, and concluding the phenomena experienced by the research subjects. The findings indicate that authoritative parenting is characterized by emotional support, warmth, and active parental involvement; religious values are taught through prayer, role modelling, and balanced discipline; and children raised with this parenting style demonstrate character traits such as empathy and responsibility. This study confirms the importance of authoritative parenting in fostering solid religious attitudes and social responsibility in children.

Keywords: *Early Childhood; Authoritative Parenting; Value Inculcation, Religiosity*

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Introduction

Ideally, authoritative or democratic parenting is a good and recommended parenting model by some researchers in child-rearing (Baumrind, 2005). However, parental orientation in educating children is also influenced by various factors and values that parents hold. The values that parents believe in are influenced by several factors such as education, past experiences, personality types of parents, marital life, reasons why parents have children, characteristics of children and social-technological changes (Huston et al., 1984; Vafaeenejad et al., 2019). Parental involvement in children's religious and moral development is significant, especially in the era of Generation Alpha which is very different compared to previous generations. (Fadlurrohim et al., 2020). The consequence of this generation's closeness to technology is an overabundance of age-inappropriate information easily accessible to children.

The proximity to technology and the massive amount of information received by early childhood can lead to negative behaviors in children's future development. Data from Badan Pusat Statistik (BPS) in 2023 shows that 38.92% of early childhood children already use mobile phones, and 32.17% of early childhood children can access the internet (Silviliyana et al., 2023). Other data from several studies indicate that excessive use of technology by children can cause

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behavioral and cognitive issues, anxiety and depression, as well as difficulties in interacting with others and developing empathetic attitudes (Hoge et al., 2017; Hosokawa & Katsura, 2018; Zain et al., 2022). This is because the more time children spend watching media such as television or social media, the greater the likelihood that they will be influenced by the worldviews presented (Gerbner et al., 1986; Syafrizaldi, 2022).

The crisis of student character and the adjustment of parenting to children is always a problem in realizing students with good character (Rahmawati et al., 2021; Silviliyana et al., 2023). One of the causes of the character crisis in children is the unfiltered flow of globalization and the inability of children to actualize religious values in life (Rahmawati et al., 2021). Religious values taught from an early age are supposed to help children form good character such as honesty, responsibility, and empathy. Parents play a crucial role in inculcating religious values in their children by acting as role models and providing direct religious education at home (VanderWeele, 2018). The inculcation of religious values by educators in schools and parenting at home is essential in monitoring the development of early childhood and ensuring that children receive character education (Silviliyana et al., 2023). Parental responsibility for their children's education often requires coordination and mutual understanding for the best interests of the child (Taylor, 2015).

Fowler and Bruner emphasize that positive reinforcement can help children internalize and apply values in their daily lives (Bruner, 1966; Keating & Fowler, 1982). According to Shloim et al. (2015), responsive and supportive parenting styles have a positive impact on children's behavior. Hoskins (2014) found that a supportive parenting approach that encourages independence is more effective than a harsh and punitive approach. Research by Holden (2019) shows that supportive parenting styles can help children internalize the values taught and apply them in daily life. Research by Gorostiaga et al. (2019) found that positive experiences in a supportive environment influence the development of positive attitudes and behaviors.

Based on the literature found, many studies have explored various methods to instill religious values in the family and school environment (Najiha et al., 2022; Rosikum, 2018; Sri Wahyuni, 2023; Ummah et al., 2023). Although there have been many studies on the inculcation of religious values, research that specifically examines the authoritative parenting model with the inculcation of religious values is still rare.. Therefore, this study focuses on the analysis of how authoritative parenting can instill religious values in children. In analyzing parenting models, Baumrind suggests that various parenting models originate from parental responsiveness and demandingness (Baumrind, 2005). According to Baumrind, these two dimensions then produce parenting styles or models such as authoritative, authoritarian, and permissive. From the problems that have been described, researchers hope to describe and comprehensively examine the authoritative parenting model in instilling religious values in the families of students of PAUD Citra Harapan Semarang Regency.

Methodology

This study is a qualitative research with a phenomenological design. According to Creswell, the phenomenological approach is a research strategy to identify the essence of human experiences regarding a particular phenomenon experienced by individuals (Creswell & Creswell, 2018). This phenomenological research strategy means that the researcher goes directly to the research location to observe the existing reality and approach the families of PAUD Citra Harapan students in Semarang Regency who are characterized by implementing authoritative parenting from November 2023 to May 2024. The selection of informants in this qualitative phenomenological research is purposeful (Creswell, 2015). Two families consisting of four millennial parents aged 28-44 years and two early childhood children of Generation Alpha attending PAUD Citra Harapan in Semarang Regency were selected. This small sample size was for in-depth enquiry and close contact with respondents (Crouch & McKenzie, 2006). According to Malterud (2016), qualitative sample size depends on factors such as research

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objectives, sample specificity, theoretical underpinnings, dialogue quality, and analysis strategy.

The data collection technique in this study is observation, where the researcher directly observes how authoritative parents inculcating religious values in their children. In addition, by conducting observations, the researcher is also able to delve deeper into the implications of authoritative parents' inculcation of religious values on the child's behavior in the social environment. Furthermore, interview techniques are also conducted so that researchers can obtain data and information through a question-and-answer process with informants regarding inculcating their religious values in a more complex and flexible manner.

To ensure data credibility, this study used triangulation of sources and methods (Moleong, 2017). Relying on a single data source or collection method in qualitative research can lead to biased or incomplete conclusions. By interviewing multiple informants with diverse perspectives, researchers can cross-check the information obtained, increasing the credibility of the research results and providing a broader view of the phenomena being studied. Additionally, using different data collection techniques, such as observation and interviews, can help minimize bias and enhance understanding. Triangulating data makes it stronger compared to relying on a single approach. The ultimate goal of this approach is not to find absolute truth but to deepen the researcher's understanding of the phenomenon under investigation.

Finally, data analysis is carried out by collecting, presenting, reducing, and concluding the phenomena experienced by the research subjects (Moleong, 2017). All recordings of in-depth interviews and observation notes with the research subjects are transcribed into written language. Then, in the horizontalization stage, the researcher inventories and codes important statements relevant to the topic using Atlas.ti version 9 software. Lastly, in the cluster of meaning stage, the researcher classifies statements and observations into themes or units of meaning, filtering out overlapping, repetitive, or irrelevant statements to the research topic.

Results and Discussion

Analysis Of The Authoritative Parenting Model Based On Baumrind's Parenting Style Dimensions

Diana Baumrind categorizes parents based on their parenting styles into three categories: authoritative, authoritarian, and permissive (Baumrind, 2005). According to Baumrind, these three parenting styles originate from two dimensions of parental behavior: support (Responsiveness) and demands (Demandingness). Diana Baumrind classifies parenting styles based on parental responsiveness and demandingness as follows. Baumrind defines authoritative parenting as balanced parental support/sensitivity and demands/expectations (Baumrind, 1966). The first and second families are categorized with high responsiveness based on specific findings from interviews that show emotional support, warmth, and active parental involvement in their children's lives. Based on Baumrind's parenting style dimensions of responsiveness and demandingness, the researchers conducted a field study on 2 families of 4 millennial parents. Table 1 and Table 2 are the reasons why the first and second families are categorized accordingly.

Based on the analysis conducted, both families exhibit characteristics that closely align with the authoritative parenting model. The first family combines dimensions of responsiveness and demandingness by providing emotional support and guidance to the child while allowing the freedom to be independent and learn to solve problems on their own. This approach shows a balance between granting directed freedom and enforcing strict rules, emphasizing the importance of discipline and adaptability in the child. This indicates that the family does not only focus on control or freedom alone but also pays attention to the child's emotional needs and the development of independence, which are key characteristics of authoritative parenting.

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Table 1. Analysis Results for Responsiveness and Demandingness of the First Family

No.	Parenting Dimension	Implementation
1.	Responsiveness	Providing support and preparation for the child's daily needs, especially related to school activities.
		Trusting the child to be independent in managing their school life, while still providing support and guidance when needed.
		Actively advising and communicating with the child about the importance of being cautious in modern social interactions.
2.	Demandingness	Exercising behavioral control over the child with firm facial expressions and voice, and giving consequences or punishments if the child does not follow the rules.
		Emphasizing the importance of supervision and monitoring to ensure the child's safety and well-being, but allowing the child freedom to learn to solve their own problems.
		Prioritizing religious education highly, but also giving the child freedom to choose their peers and level of socialization, as long as it does not disrupt the child.
		Enforcing daily rules, especially related to discipline and time management, and providing rewards as incentives.
		Not emphasizing high academic achievement, but prioritizing aspects of obedience, adaptability, and the ability to understand the subject matter.

Table 2. Analysis Results for Responsiveness and Demandingness of the Second Family

No.	Parenting Dimension	Implementation
1.	Responsiveness	Showing warmth and concern for the child, giving time and attention, and accompanying various activities.
		Introducing and teaching religious values through role modeling, such as praying before teaching the child, and accepting the child's request to pray.
		Providing unconditional support for the child's academic development by repeating lessons, giving explanations, and accommodating the child's requests.
		Guiding the child in understanding social relationships with their friends and teaching values of mutual respect and affection.
2.	Demandingness	Implementing rules related to limiting gadget use (using devices only on Sundays) to control access and encourage other activities.
		Emphasizing the importance of religious education in guiding the child's behaviour and asserting the obligation to pray while understanding the reasons behind the child's refusal.

The second family also demonstrates authoritative parenting characteristics with a warm and involved approach in the aspect of responsiveness and clear rules in the aspect of demandingness. They show warmth and emotional support, teach religious values through role modelling, and provide unconditional academic support. Additionally, they implement gadget use restrictions and emphasize the importance of religious education and the obligation to pray. This approach shows a balance between emotional support and strict supervision with firm rules while still considering the child's needs and development. The combination of firm control and high emotional support reflects the key characteristics of authoritative parenting.

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Table 3. Combination Of Firm Control And High Emotional Support Reflects The Key Characteristics Of Authoritative Parenting

Parenting Dimension	Point	First Family	Second Family
Responsiveness	**Support for Daily Needs**	Provides support for school activities.	Offers time and attention across various activities, including religious guidance.
	Independence vs. Involvement	Encourages independence in managing school life with guidance when needed.	Actively involved in academic support, repeating lessons and offering explanations.
	Social Guidance	Advises on caution in modern social interactions.	Teaches mutual respect and affection in social relationships.
Demandingness	**Behavioral Control**	Exercises control with firm expressions and consequences for rule-breaking.	Sets clear rules, such as limiting gadget use, but balances with understanding the child's perspective.
	Religious Education	Prioritizes religious education but allows freedom in choosing peers and socializing.	Enforces religious practices, such as prayer, while understanding the child's reasons for refusal.
	Academic and Rule Enforcement	Focuses more on obedience, adaptability, and discipline over high academic achievement.	Enforces rules with a softer approach, emphasizing understanding and balance.

The approaches applied by both families do not fall into the authoritarian or permissive categories. This is because both families, as informants in this study, emphasize a balance between control and freedom, as well as the consistent application of rules and discipline. Their approach differs from the authoritarian style, which tends to be rigid and emotionally unresponsive, and the permissive style, which tends to be lax and lacking in structure. Both families emphasize the importance of supervision and monitoring to ensure the child develops independently under parental guidance. Therefore, their approach is closer to the balanced authoritative parenting model, which allows the child to develop with high emotional support and firm control.

Religious Value Inculcating by Authoritative Parents

In the first family, emotional support is manifested through expressions of praise and motivation from the mother, such as "MasyaAllah, my child ate all of it," and expressions of appreciation and physical touch from the father, such as hugs. This approach demonstrates a combination of positive words and physical touch as a way to express affection and build the child's self-confidence. In contrast, the second family shows emotional support through frequent physical interactions, such as hugs and kisses from the mother, as well as quality time spent together, such as going for walks. The father in this family also shows affection through positive words and physical touch, similar to the mother. Both families demonstrate strong emotional support approaches, though with differences in expression methods and interaction frequency.

In the first family, warmth is shown through the mother's efforts to ensure the child's safety and comfort and the father's involvement in playing and outings. The mother proactively controls situations to ensure a safe environment for the child, while the father engages in enjoyable activities to strengthen family bonds. The second family shows warmth by ensuring that the children feel loved and valued, with the mother's attention to their emotional needs and the father's consistent emotional presence. Both approaches show deep

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attention to the child's emotional needs, although the first family focuses more on safety and outdoor activities, while the second family centers on attention and emotional presence.

The first family actively engages in the child's life through education and religious activities, such as preparing school needs, building with LEGO, teaching prayers, and visiting the mosque. The mother allows socializing freedom, while the father focuses on education and spiritual aspects. The second family, on the other hand, is directly involved by teaching Quran recitation, performing congregational prayers, and daily prayers. The father is also involved in the children's daily activities, including assisting with school assignments. Both families show profound active involvement in educational and spiritual activities, with differences in the specific focus of their activities.

In the dimension of demandingness, the first family applies discipline through reprimands and punishments balanced with good communication. The mother's expectations are high, especially regarding discipline and adaptability. In the second family, expectations are clearly set regarding independence and honesty, with discipline applied through reprimands and explanations. This approach demonstrates a clear structure and expectations for the child's behavior, with an emphasis on explanation and understanding mistakes as part of the learning process. Both families show consistent application of demands, though with different methods in managing discipline and expectations.

The analysis of religious values, beliefs, and morals in both families shows that they both apply a consistent approach to educating their children about religious values and discipline. In terms of worship and beliefs, there are differences in methods between the two families. The first family shows worship education through direct practices such as teaching prayers after worship and taking children to the mosque. This approach aligns with Junaedi's view that practicing worship is crucial in inculcating religious values in children (Junaedi, 2019). The second family, on the other hand, teaches prayers at various times, such as before meals, after prayers, and before bedtime, and involves the children in congregational prayers and Quran recitation. Both methods reflect consistent efforts in inculcating worship values through routine practices and role modeling. Repeated prayer teaching helps children understand the importance of prayer in various aspects of their lives, as Junaedi explains that ongoing prayer education is vital for forming children's religious awareness (Junaedi, 2019).

Role modeling in worship is shown in both families in different but effective ways. The first family applies role modeling by taking the children to the mosque and reading Islamic books together, while the second family involves the children in congregational prayers and Quran recitation after Maghrib prayers. According to Junaedi, parental role modeling significantly impacts children's religious behavior, as children tend to mimic their parents' actions (Junaedi, 2019). In this regard, consistent worship role modeling from both parents can influence children to internalize and follow the taught religious values, thus reinforcing their worship practices.

In terms of moral value inculcation, there are different approaches in both families. The first family uses reprimands and teaches polite behavior, such as responding to greetings and not interrupting others, as part of moral discipline. In contrast, the second family emphasizes reprimands from the mother to shape the child's morals. Continuous and loving discipline can help children understand the consequences of their actions and develop a sense of responsibility. Punishments in the form of gestures, words, and actions are also applied, which is an effective method for teaching the consequences of the child's behavior (Junaedi, 2019). Both families show that consistent and loving discipline can effectively shape children's morals. Overall, this analysis shows that both families use a comprehensive and consistent approach in teaching worship values, beliefs, and morals. They apply various but complementary methods to ensure that religious values and discipline are internalized by their children effectively.

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Impact of Authoritative Parenting Model on Children

Based on observations, children from both the first and second families exhibit an understanding of Islamic teachings, ranging from recognizing the attributes of Allah to practicing daily worship such as the dhuha prayer and reciting daily prayers. Children raised with this parenting style, such as Children of the authoritative parenting model, demonstrate a solid grasp of Islamic teachings and effectively practice worship. They recognize the attributes of Allah, distinguish between Allah's creations and human creations, and perform daily worship activities smoothly. Ima also shows polite language usage, reflecting the internalization of Islamic values in daily life. This study emphasizes that a supportive environment and emotional communication between parents and children reinforce religious and spiritual values in children.

Table 4. Cognitive Analysis of Students

Child from Family	Results
1.	• **C1:** able to recite o Prayer readings well o Asmaul Husna o The shahada o Daily prayers o Memorize some hadiths • **C1:** knows o The history of Prophet Muhammad, including his birth, mother's name, father's name, grandfather's name, uncle's name o The 10 angels of Allah and their duties o The essential attributes of Allah, such as existence (wujud), eternity (qidam), etc. • **C2:** able to mention and differentiate between creations of God and human creations • **C3:** demonstrates a helping attitude and cooperation when a friend struggles to open a snack package • **C3:** shows caring behavior towards others by sharing food with a friend
2.	• **C1:** able to recite o Prayer readings well o Asmaul Husna o The shahada o Daily prayers o Has memorized some hadiths • **C1:** knows o The history of Prophet Muhammad, including his birth, mother's name, father's name, grandfather's name, uncle's name o The 10 angels of Allah and their duties o The essential attributes of Allah, such as existence (wujud), eternity (qidam), etc. • **C2:** able to mention and differentiate between creations of God and human creations • **C3 (application):** When arriving at school, greets loudly and salims with the teacher, accustomed to using 5 commendable words

In addition to cognitive development, authoritative parenting models also positively impact children's self-development, particularly in aspects of language skills, independence, emotional management, and social norms application. Children of the authoritative parenting model show a high interest in listening to stories and can retell them expressively. They also demonstrate independence in maintaining personal hygiene and effectively recognize and

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express various emotions. Furthermore, they understand and apply social rules such as sharing, thanking, and apologizing. The research supports that authoritative parenting enhances children's self-esteem, social skills, and academic achievement.

Additionally, authoritative parenting significantly influences the development of children's social skills, including the ability to interact, cooperate, and understand social norms. Children of the authoritative parenting model exhibits helping and cooperative behavior, as well as empathy and care for friends. They also understands and applies social rules in the school environment. The parenting style that combines warmth, discipline, and open communication supports the development of good social skills, such as healthy social interactions, cooperation, and empathy. Research shows that authoritative parenting is positively correlated with children's social readiness.

Finally, this study indicates that children from families practicing authoritative parenting tend to have a higher level of internalization of environmental values. Children of the authoritative parenting model demonstrate awareness in maintaining environmental cleanliness, such as cleaning up leftover food and disposing of trash properly. They are also active in cooperative activities to maintain the cleanliness of the school environment. The authoritative parenting model supports the development of environmental responsibility in children, including awareness of the importance of maintaining cleanliness and order. Overall, authoritative parenting not only supports social and emotional development but also encourages children to take responsibility for their environment.

Discussion

Diana Baumrind identified two key dimensions of parenting behavior: responsiveness (warmth/support) and demandingness (control). These dimensions form the basis of three parenting styles: authoritative, authoritarian, and permissive (Baumrind, 2005). Maccoby and Martin later added a fourth style, neglectful parenting (Maccoby & Martin, 1983). Responsiveness refers to a parent's sensitivity and support for their child's needs, while demandingness relates to behavioral control (Baumrind, 2005; Chandrasek et al., 2017). The authoritative parenting style, which balances responsiveness and demandingness, is considered crucial for positive child development outcomes (Fadlillah & Fauziah, 2022).

Hurlock (1972) states that parents who support the development of independence and help trust their children feel valued and capable of facing challenges. Parents with this type of style tend to avoid overprotection and allow children to learn from their own experiences. According to Baumrind, the authoritative parenting model tends to produce children who are capable of making decisions, confident, and have good relationships with their parents (Baumrind, 1966). Research by Tiwari (2022), Smith, and Adamczyk (2021) supports that authoritative parenting can improve self-efficacy, intentions to achieve good grades, and academic performance in children both directly and indirectly. Research findings indicate that authoritative parenting—which combines discipline with warmth and open communication—plays a significant role in shaping children's character. Furthermore, there is an emphasis on the importance of a supportive environment and emotional communication between parents and children in reinforcing religious values. This study extends Baumrind's findings by highlighting that good communication and a supportive environment not only impact social and emotional development but also enhance children's religiosity.

In terms of environmental concern, this study emphasizes that authoritative parenting supports the development of environmental responsibility in children. Children of authoritative parents show high awareness of environmental cleanliness and active participation in maintaining order around them. Research shows that authoritative parenting plays a crucial role in fostering environmental and social responsibility in children and adolescents. Pratt et al. (2013) found that authoritative parenting predicts higher levels of generativity concern in adolescents, which in turn is associated with increased environmental and prosocial behavior. Similarly, Gordon (2003) hypothesizes that authoritative parenting

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will lead to greater social responsibility in children. Gunnoe et al. (1999) show that parental religiosity is positively related to authoritative parenting, which indirectly affects adolescents' social responsibility. Additionally, Karnadi et al. (2020) report a strong correlation between parental personality and their environmental responsibility behaviors, which can influence children's environmental attitudes. The modeling of values and environmental behaviors by parents is also found to influence adolescents' environmental actions (Pratt et al., 2013). Overall, these findings indicate that authoritative parenting, combined with parental environmental concern and modeling, can contribute to the development of environmental responsibility in children. These findings confirm that the authoritative parenting model has a broad impact on various dimensions of child development, including religious values, social skills, and environmental concern. This study differentiates itself from previous research by emphasizing the importance of emotional communication, emotion management, and environmental responsibility, providing a more comprehensive picture of how authoritative parenting can positively shape children's character.

Conclusion

The findings of this study suggest that authoritative parenting not only contributes to children's cognitive and social development but also strengthens religious attitudes such as empathy and responsibility. The practical implication is that parents are advised to apply the authoritative parenting approach in educating their children, so as to inculcate positive values early on. In addition, early childhood education institutions should involve parents in the teaching and character development process, so that this collaboration can strengthen holistic education for children.

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